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MINUTES

OF THE

FIFTY-FIRST MEETING

AND

SEMI-CENTENNIAL ANNIVERSARY

OF THE

STATE CONVENTION

OF THE

BAPTIST DENOMINATION,

IN

SOUTH CAROLINA:

HELD AT CAMDEN, S. C., NOVEMBER 23, 24, 25, 26, 1871.

Officers:

Rev. J. P. BOYCE, D. D.	*Greenville, S. C.,*	President.
Rev. J. O. B. DARGAN, D. D.	*Darlington, S. C.*	Vice-President.
Rev. OLIVER F. GREGORY,	*Charleston, S. C.,*	Secretary.
Rev. A. W. LAMAR,	*Columbia, S. C.,*	Assistant Secretary.

CHARLESTON, S. C.:

EDWARD PERRY, PRINTER, 149 MEETING ST., CHARLESTON, S. C.

1872.

MINUTES

OF THE

FIFTY-FIRST SESSION

OF THE

Baptist State Convention.

FIRST DAY.

MORNING SESSION.

CAMDEN BAPTIST CHURCH, S. C.,
THURSDAY, November 23d, 1871.

The Convention was called to order at eleven o'clock, by the former President, Rev. J. L. Reynolds.

After singing the hymn "In one fraternal bond of love," reading of Hebrews, chapter xii, 18th verse to the close, and prayer by Rev. J. O. B. Dargan, the delegates present reported to the Secretary, and the Associations were found to be represented as follows:

Charleston Association.—E. T. Winkler, O. F. Gregory, T. P. Smith, A. K. Durham, D. W. Cuttino, J. E. Rogers, J. L. Rollings, J. R. Goodale, J. W. McCurry, W. J. Hatfield, J. P. Bosswell, W. F. Rhame.

Edgefield Association.—D. D. Brunson, L. Broaddus, Geo. B. Lake.

Welsh Neck Association.—J. O. B. Dargan, T. P. Lide, sr., W. D. Rice, B. W. Edwards, F. W. Eason, J. L. Coker, S. M. Richardson, B. F. Parrott.

Savannah River Association.—W. C. Lindsey.

Tyger River Association.—J. P. Boyce, C. H. Judson.

Reedy River Association.—J. K. Mendenhall, Thos. Duckett, Thos. H. Pope.

Saluda Association.—Thos. Dawson, M. B. Magee, M. McGee, T. R. Gaines.

Edisto Association—None.

Fairfield Association.—J. L. Reynolds, Dr. Bookhart, Dr. Quattlebaum.

Broad River Association.—Wm. Curtis.

Moriah Association.—J. S. Croxton, A. T. Latta, J. S. Gardner.

York Association.—W. A. Gaines, I. Young.

Mount Zion Church.—A. W. Lamar.

Newberry Church.—Jno. Stout.

Orangeburg.—A. P. Norris, T. H. Cooke.

Colleton.—Jno. G. Williams, R. S. Williams.

The President, with appropriate remarks, announced that the time for election of officers had arrived, and declined a re-election to that office. Dr. Dargan, made also a few remarks.

The Chair appointed as tellers, Rev. A. W. Lamar, and Brother B. W. Edwards. During the *interim*, whilst the tellers had retired to count the ballots, the time was spent in religious exercises, being led by Rev. Thomas Dawson, who related some impressive, and appropriate reminiscences. Prayer was offered by Rev. W. D. Rice.

The ballot resulted in the choice of—Rev. J. P. Boyce, President; Rev. J. O. B. Dargan, Vice-President; Rev. O. F. Gregory, Secretary; Prof. C. H. Judson, Treasurer.

President Boyce, taking his seat, made a few fitting remarks.

On motion, Rev. J. O. B. Dargan, the Convention proceeded to elect an assistant Secretary.

Rev. A. W. Lamar, was elected by acclamation.

On the invitation to new Associations, a letter was read from the Orangeburg Baptist Association, and, it being on motion received as a member of this body, the right hand of fellowship was extended to its delegates, Rev. A. P. Norris, and Brother T. H. Cooke.

On motion, Dr. Reynolds, all visiting brethren, members of Baptist Churches were invited to seats in this body.

Rev. J. F. Morrall, Agent Executive Board of the State; Rev. C. C. Bitting, representing the Baptist General Association of Virginia, the Bible and Publication Society of Philadelphia, and Foreign Mission Board of Richmond, Va.; and Brother David R. Lide, representing the Domestic and Indian Mission Board of the S. B. C., accepted this invitation.

On motion, Dr. Dargan, the preaching of the Introductory Sermon was postponed until half-past 7 P. M.

On motion, Dr. Winkler, the Pastor and Deacons of the Camden Church were appointed a committee to fix the hours of meeting.

The committee made the following Report, which was adopted:

Your committee on the hours of meeting and adjourning, recommend that this Convention meet daily at 10 A. M., and adjourn at 3 P. M.

A. K. DURHAM, *Chairman.*

The Chair then appointed the following Standing Committees:

On Religious Services—Pastor and Deacons of Camden Church, and B. W. Edwards.

On Accounts.—J. L. Coker, D. W. Cuttino, T. P. Lide, sr., T. H. Cooke, and T. P. Smith.

On Nomination of Delegates to the Southern Baptist Convention.—B. W. Edwards, J. B. Goodale, J. P. Bosewell, C. H. Judson, T. W. Pegues.

On Obituary Notices.—E. T. Winkler, J. L. Reynolds, J. O. B. Dargan, A. P. Norris, and J. F. Morrall.

On Nomination of Executive Board.—W. D. Rice, J. E. Rogers, Wm. Curtis, W. A. Gaines, D. D. Brunson.

On Time and Place of next Meeting and Persons to Preach.—F. W. Eason, Thos. Dawson, W. C. Lindsey, Luther Broaddus, A. T. Latta.

On Names and Postoffices of Ministers.—A. P. Norris, J. L. Rollings, J. W. McCurry, W. J. Hatfield, and D. W. Cuttino.

Brother B. W. Edwards offered the following resolution, which was adopted:

"*Resolved*, That a committee of three be appointed to revise the Constitution and Rules for the transaction of business, and report amendments thereto, if in their judgment amendments be necessary."

On motion, Dr. Winkler, the report of the State Board was made the special order for Friday, half-past 10 A. M.

Rev. A. W. Lamar was received as a delegate from Mount Zion Church, Newberry, which became a constituent of this body.

Dr. Winkler offered the following, which was adopted:

Resolved, That the visiting brethren present, representatives of other Baptist Boards, be allowed suitable time during the session of to-morrow, to represent their various objects.

Adjourned after prayer by Rev. D. D. Brunson.

THURSDAY EVENING, 7½ P. M.

The Convention assembled, pursuant to resolution of this morning, and listened to the Semi-Centennial Address on the History of the Convention, by Dr. J. L. Reynolds, of Columbia.

(*See Appendix.*)

FRIDAY, 10 A. M.

After singing, "If human kindness meets return," reading Psalm lxxiii, and prayer by Brother David R. Lide, delegates who had arrived since the opening session were recorded.

The Chair appointed the following committee on the revision of the Constitution: Brethren B. W. Edwards, J. L. Coker, and E. T. Winkler.

Rev. Jno. G. Williams, from the Committee on Obituaries appointed at the last meeting, requested that the vacancies be filled, he being the only member of that committee present. On motion, the Chair appointed to fill these vacancies, Revs. A. P. Norris, J. L. Vass, B. F. Parrott, and J. K. Mendenhall.

Rev. J. O. B. Dargan moved that a committee of three be appointed to take into consideration the propriety and practicability of publishing the historical address of Dr. J. L. Reynolds.

The Chair appointed on this committee, Brethren J. O. B. Dargan, A. T. Latta, J. K. Mendenhall.

The committee to nominate Delegates to the Southern Baptist Convention, submitted the following report, which after amendment was adopted:

The Convention on nomination of delegates to the Southern Baptist Convention, report as time, Thursday, before second Sunday in May, and place Raleigh, N. C.

Delegates to the Southern Baptist Convention—J. P. Boyce, E. T. Winkler, J. C. Furman, W. Williams, J. A. Broadus, C. H. Toy, J. L. Reynolds, R. Furman, J. O. B. Dargan, John Culpeper, W. D. Rice, J. K. Mendenhall, T. A. Pope, L. H. Shuck, A. K. Durham, L. C. Hinton, T. R. Gaines, G. W. Pickett, R. F. Whilden, I. D. Durham, O. F. Gregory, A. W. Lamar, W. C. Lindsey, Luther Broaddus, John Stout, Joseph A. Lawton, John G. Williams, A. B. Estes, Lucius Cuthbert, F. W. Eason, Thomas Dawson, D. D. Brunson, W. A. Gaines, J. G. Landrum, William Curtis, M. Barnett, A. Rice, J. S. Murray, J. M. McInvaille, S. M. Richardson, A. T. Latta, J. F. Morall, J. W. Burn, T. P. Smith, G. F. Townes, C. H. Judson, S. W. Bookhart, R. H. Jordan, J. C. Smith, Samuel Stradley, T. H. Cooke, J. M. Johnson, J. W. McCurry, J. P. Boswell, W. J. Hatfield, J. L. Vass, B. W. Edwards, J. R. Goodale, T. W. Pegues.

B. W. EDWARDS, *Chairman.*

Dr. Winkler, offered the following—

Resolved, That delegates from this Convention to the S. B. Convention, be authorized to fill vacancies from the Baptist Brethren in this State, who may be present. Adopted.

Rev. Jno. Stout, as Corresponding Secretary, *pro tem*, presented the

REPORT OF THE EXECUTIVE BOARD OF THE SOUTH CAROLINA BAPTIST STATE CONVENTION.

At the last Session of the Convention, the question of distributing the work of the Convention to several Boards was discussed, and the re-appointment of the Executive Board and the re-assignment of the several departments of the work of the Convention to the one Board, was regarded as a

sort of experiment, the success or failure of which would determine the action of the Convention in future. We, therefore, submit our report with unusual interest.

Before proceeding to speak of our operations, it is proper to note some changes in our organization. Our efficient Corresponding Secretary, Rev. J. K. Mendenhall, resigned his office early last fall, in consequence of frequent absence in the interests of the University; and since then, Brother J. R. Leavell has been serving us in that capacity. Brother J. B. Carwile, resigned his position as a member of the Board, in December, of last year, on account of removal from our community, and Brother Mendenhall, subsequently resigned. The two vacancies thus occasioned were filled by the election of Rev. A. W. Lamar and Rev. John Stout.

Our Board had assigned to it the Educational work, the work of Bible distribution, the Sunday School work and the Mission work of the Convention.

I. As regard the first, we cannot report any thing as done by us directly, in the way of supporting students, either in the University or in the Seminary But we are pleased to note that the Associations are doing a good deal; and it is encouraging to observe that there is a wide spread, and well established interest in this work throughout our State. Our Agent has made it a point to enlist the Churches in the great cause of education, has co-operated with the Agent of Furman University, and has given the claims of that Institution a prominent place in his public addresses, &c.

II. As regards the work of Bible distribution, nothing has been done; we have had no funds for use in this direction, and indeed have had no applications from any quarter; but this is not saying that there is no destitution within our bounds.

III. With reference to the Sunday School work. Our Missionaries and our General Agents have had their attention directed to fostering Sunday Schools, organizing new ones where practicable, and giving information with reference to the work. We have furnished $20.00 to the Home Branch Sunday School, in Clarendon County, for the purchase of books; but with this exception have not extended pecuniary aid, for the reason that we have not had it in our power.

By a resolution of the Convention at its last session, the Board was authorized to call a Sunday School Convention, if it should be deemed expedient to do so. The interests of the cause seemed to require such a meeting, and accordingly, this Board called a Convention to meet with the Sumter Church, upon the invitation of that Church, the 20th day of July, and secured the services of influential and capable brethren as essayists, speakers, &c. A number of brethren representing almost every county assembled, and an enthusiastic and profitable meeting was the result. For particulars, we refer you to their Minutes. It will be noticed that the Sunday School Convention resolved to perpetuate itself, and organized a Board of its own, which it is proposed, shall do the Sunday School work of the State, and thus they have virtually relieved us of that part of the work assigned us by this Convention.

We are happy to express our opinion, that the Sunday School cause is on rising ground in our State. The work has assumed some new and interesting features, and is invested in certain localities, with a dignity becoming its nature, and is in almost all sections receiving earnest attention from thoughtful brethren.

IV. As to the Mission Work of the Board, we have had in our employ the following brethren, to wit:

Brother T. R. Gaines, in the Upper Wards of the city of Charleston, from July 1st, 1870, to July 1st, 1871. We were assisted in the support of this brother by the Citadel Square Church, of Charleston, and by the Home Mission Society of our Northern brethren.

Of Brother Gaines' labors you have been occasionally informed through our paper, the *Working Christian*. He baptized during the year, and in May, constituted a Church under the name of the Rutledge Avenue Baptist Church, consisting of sixteen members.

At the beginning of last July, Brother Gaines resigned the care of this charge, to devote himself exclusively to his paper; since that time, we have had no direct report from this field. Have understood, however, that they contemplate building a house of worship, and that they have called a pastor.

2. Brother Jno. G. Williams in the bounds of the Savannah River Association, from August 1st, to October 1st, 1870. Brother Williams labored particularly in Robertville, Grahamville, and Beaufort, with Churches to whom this Convention owes a debt of gratitude for large hearted beneficence, when the circumstances of these people were prosperous.

Brother Williams, was blessed in his labors with these Churches, especially Grahamville and Robertville, which Churches were greatly revived.

The Church at Beaufort secured the services of Brother Robert Thomson, about the time Brother Williams ceased to serve the Board then. But the Board have not been able to respond to the appeal of the brethren for assistance in supporting him until recently. These brethren have received some help from the Home Mission Board.

3. Brother C. A. Baynard was employed to labor in the field, vacated by Brother Williams. He began his work November 1st, 1870, and is now in the employ of the Board, laboring zealously, and acceptably, and with good success. Brother Baynard's chief work has been with the Grahamville, Robertville, and Gillisonville Churches. His reports have been uniformly encouraging. The people have received him gladly, and numbers have been converted under his ministry. The Church at Robertville, in particular has received several accessions, and the brethren have built a Church edifice over the ashes of their old one.

4. Brother J. O. B. Dargan labored for one month during the fall of last year, as Evangelist, in the service of the Board, representing us at the Moriah, and Welsh Neck Associations, and holding meetings with Mechanicsville, and Swift Creek Churches, in Darlington County, with the Union Church, and with the Wassamassaw Church in the bounds of the Charleston Association. Brother Dargan reports revivals in all these Churches, some sixty or seventy baptized.

It may be well to mention, that we have had an application for aid from the Union Church, to aid them in sustaining Brother W. L. Brown, as a supply, and have granted them some assistance, and they have received further assistance from the Domestic Mission Board of the Southern Baptist Convention.

We have also had an application for aid from the Mount Pleasant Church, of which Brother O. F. Gregory, is Pastor; but have been able to grant them but little.

Brother Trowell, of Barnwell County, offered his services to the Board to labor in connection with Brother Baynard. We were so desirous of securing the services of this brother, that we made a conditional promise of assistance, which, however, we have as yet been unable to fulfill.

But it is not for us in this report to speak of all the fruitful fields, and faithful laborers from whom we have been compelled to turn away. We have been crippled in every effort we have made by lack of funds, and confess to great mortification, in that the Churches and Associational bodies generally manifested so little interest in the great work committed to us. Emptiness has been the normal condition of our Treasury, and our Agent, despite his labors and appeals, has been able to secure for us little more than enough to pay his own salary. To our appeal to the Churches, published in the *Working Christian*, and sent in circular form directly to all the parties

whose address could be obtained, there was not a response sufficient to pay postage.

In July, of this year, when a payment to our faithful Missionary, Brother Baynard, was ordered, and our Treasurer made the stereotyped report, "no funds on hand," the Board resolved themselves into Agents, and collected from the Churches of Newberry County, by personal appeal, the following amounts: Newberry, $40; Mount Zion, $20; Lower Duncan's Creek, $20.

But we must not draw the lines of our State Mission too dark. We have been referring to what we have done as the Board of this Convention, and could not refrain in that connection upon expressing our disappointment that we have been able to do so little where we had hoped to do a great deal.

But a great deal has been done by the Associational Boards, we cannot submit reports from any, but our hearts have been gladdened from time to time by news from their various fields. The laborers have been few it is true, but they have been faithful and successful, and the general result we are persuaded will show an advance upon the operations of last year. Some Associations, e. g., the Charleston and the Edgefield, have employed missionaries to labor throughout the year. Others have adopted the plan of engaging influential brethren to labor as Evangelists during a part of the summer. And by means of the several and various agencies employed, our own and the Associational, many souls have been led to the knowledge of Christ Jesus, for whom we render thanks.

Our General Agent, as we have said, has been able to collect little more than enough for his own salary, but we are far from feeling that his work has not been blessed. He has labored as a missionary in destitute fields, and the estimation in which he is held wherever he has been, certifies to his usefulness. It must be borne in mind too, that he has made it a point to diffuse information with reference to the mission work generally, to excite interest in Sunday Schools, to urge the duty of pastoral support and present the claims of all the benevolent enterprises of our denomination.

For particulars we refer you to his report, annexed.

In this connection we submit the report of our Treasurer.

In conclusion, we take the liberty of inviting the Convention to discuss the plan of the organization and operation of this Board.

Is it best in view of the facts we have submitted, to continue the work of the Convention in the hands of our Board? Is the General Agency system profitable? Would it be well to adopt instead, the plan of employing an Agent in each Association, for certain months of the year? Is it advisable to do our Mission work through the Domestic Mission Board at Marion? These and other grave questions of this character have engaged the attention of this Board, and we trust will find solution in this Convention.

Respectfully submitted,

JOHN R. LEAVELL,
Corresponding Secretary Ex. Board.

Rev. J. F. Morrall, General Agent of the Convention, read his Annual Report, which was accepted as a part of the report of the Executive Board:

REPORT.

To the Executive Board—*Dear Brethren:* During the Conventional year past, your Agent has been constantly engaged in furthering the varied interest of the Convention. Blessed with uninterrupted health, he has everywhere, on all occasions, in every way, labored for the good of the cause.

The great interests of the Denomination, are assuming a progressive and cheering aspect.

1. The Sunday School cause is fixing the attention of our people, and exciting their energies in this most important field of labor. Old and young, all are feeling the importance of this Institution, and are bending their energies to its support; and well may they! When many of the young and rising generation are "remembering their Creator in the days of their youth," as is seen in the results attending many of our protracted meetings. The existence of the Baptist Sunday School Convention, recently organized, is a marked feature in the progress of our cause. The first Convention of Sunday Schools held at Sumter, in July last, was of a most encouraging character, and augers a brilliant future for the Baptists of this State.

Your Agent has sought everywhere, among our Schools, to infuse a spirit of liberality, assured of the fact that the rising generation of Christians educated to munificent acts, will accomplish much for the cause of Christ.

Too much consequence cannot be attached to the training of the young "in the nurture and admonition of the Lord," and instilling early the great and fundamental principles everywhere taught in the New Testament.

2. We hail with pleasure the growing importance too, given to the cause of education. Throughout the country, there are many of our young men who are anxious to leave the plough, to pursue the higher branches of an education, which betokens a state of society everywhere desirable. The endowment of our noble "Furman University," is enlisting the sympathies, exciting the interest, and drawing forth the contributions of our people. The rapid progress already made towards its completion, leaves no room for despondency. We cannot afford to loose the University, and we are encouraged to believe that the determined purpose which marks the friends of education, will overcome all opposition; and soon may we hope that the splendid edifice which now ornaments that beautiful hill, will be crowded with "eligible students," all imbibing the sound instructions which will be "offered free to all."

The Convention has but to originate some plan by which our numerous Churches can be reached, and the endowment is an accomplished fact.

Five hundred dollars from each of our more than four hundred Churches, (which is a very small average) will complete the endowment. But this important subject will be more fully and prominently brought to the notice of the Convention, by the energetic General Agent, for the endowment of Furman University, Rev. J. K. Mendenhall.

3. Other subjects have attracted the attention of the General Agent, but the subject of missions have been made a specialty. Visiting Churches that occupy strictly missionary ground, organizing Sunday Schools where there were none; and reviving them where interest has been lost; urging upon the Churches the apostolic or systematic plan of giving to the cause of Christ; pressing upon them also, the great duty of pastoral support; feeling satisfied that if this obligation was more generally and strictly performed, the Churches would be better and gradually prepared, and more anxious, (seeing the benefits accruing to them by the grace of giving) to send the gospel to the "regions beyond."

The General Agent has endeavored in every way, by frequent communications in our State paper, by preaching, in speaking, both private and public, to excite the missionary spirit so vital to the well being of individual Christians, and Churches everywhere, and trust that the seed sown may yet spring up and yield an abundant harvest.

He has felt disappointed respecting the collections that have been made.

No contributions were solicited from many of the Churches visited, on account of their impoverished condition.

The exciting political canvass of the summer of '70, and the consequent uncertainty of everything, and too the failing crops of the past year, has made it impossible for him to collect more from churches more fortunate,

and who, under other circumstances, would have given largely to the great cause of missions.

According to instructions from the Board, the General Agent visited the Savannah River Association, in the fall of '70, and was fortunate, in connection with this Association, to engage the services of Rev. C. A. Baynard—a brother greatly beloved, and one who loves the work, to give his time to the destitute Churches in that portion of the State, with a salary of $700.00. Brother Baynard, has been constantly at work, laboring with zeal and success with the following Churches, (who, without his presence, would have been without the word of life:) Robertville, Grahamville, Gillisonville, Great Swamp, and various convenient missionary points. He has succeeded in keeping up the organization of these Churches, forming and reviving Sunday Schools, and baptizing in connection with these Churches, over fifty persons, whom we trust will be saved in the great day of eternity.

Your Agent instructed Brother Baynard, to confine his labors to the main-land, for here was work more than enough to employ his time and energies. But in doing this, the Churches on the Islands, would be neglected, and the Agent felt that another brother ought to be engaged to work there, separated so far from the main-land. But knowing that the Board was not able to compensate for this separate work, and assuming the responsibility, and using his influence, the Agent was enabled after some correspondence with Dr. Backus, to procure aid from the Northern Home Mission Board, and thus succeeded in placing our young brother Rev. Robert Thomson in charge of the Church at Beaufort, who now preaches every Sunday, also keeping up a Sunday School. It is sad to think of this old Church, once large and flourishing, with a membership of 186 whites, now so reduced, with a membership of only 23. Many of its old members, doubtless, from their changed circumstances, have past away from their earthly houses of this tabernacle, to "an house not made with hands eternal in the Heavens." Others not permitted to repossess their homes and lands, are scattered over our Southern land.

Our Mission Church, planted in the City of Charleston, by the labors of our brother, Rev. T. R. Gaines, has been suspended during the yellow fever season. We trust that good may be done on this field.

Knowing the importance of the place, and seeing the fewness and inability of its members, your Agent has also secured the promise of help from our noble Domestic Mission Board, to assist the Church at Unionville, who now have more regular and constant services.

We wish much the Board could extend its operations, which can be done if the Churches of our Associations would remember more particularly the destitution of the State. But we find them most concerned about their own mission work—association missions. It would be interesting to recount the doings of our Associations, and pleasant so to do, but such an account would make this report too lengthy. Suffice it to say that most all of our twenty Associations are engaged, in a greater or less extent in the work of preaching to the destitute within their bounds. Some of them are particularly interested in the good work of educating young men, having the ministry in view; others in pushing forward the great work of Sunday Schools.

But the question arises, are all these bodies doing what they can? In view of the great want everywhere, and the means with which God has blessed them, it would seem that they were not half aroused to observe the command of the Great Redeemer, "Go ye into all the world and preach the Gospel to every creature." It is true that some of the Associations are giving too, to the spread of the Gospel in the "regions beyond," but it is a bare pittance to what might, and ought to be done.

If our Churches expect to prosper and grow in spirituality, they must catch more of this spirit of Jesus, the missionary spirit. "The liberal soul shall be made fat." "Give, and it shall be given unto you," &c. "Sell

that ye have, and give alms, provide yourselves bags which wax not old, a treasure in the heavens that faileth not." These promises and instructions should stimulate the waning energies of our Churches, and awake them to the duty of making sacrifices for the cause they profess to love. Each Christian should ask himself the solemn question, "How much owe I unto my Lord?" and give to the cause of Him to whom they belong, as if he alone was expected to give; as if the success of the great and glorious work of making known the name of Jesus, depended upon his individual efforts.

Covetousness is one of the great evils of our Churches. "Beware of covetousness," says the Great Teacher, and until this sin be excluded, it will stand a barrier to the speedy triumph of the Redeemer's cause. But with some professing Christians, it is not so much covetousness, as ignorance of duty with regard to their benefactions. Let our Ministry bring the subject of giving, more frequently before their Churches; let them present this great duty, as fully as other religious obligations; let Christians be informed that not only to profess allegiance to Jesus, but also to support His cause is an essential part of religion; and thus let all show their love by obedience; all prove their faith by their works.

It is to be feared that our ministry neglect to enforce the whole counsel of God. The Churches expect it—duty requires it—and Jesus commands it.

Your Agent has every cause to believe that the Churches will give when this duty is properly presented. Everywhere the people, notwithstanding their embarrassed circumstances, have responded to his appeal. He has been mortified, however, that not more has been collected. The observation and experience of that prince of Agents, Dr. M. T. Sumner, speaking of State Missionary Agents, has led him to remark that, "these brethren were simply Missionaries or Evangelists, dependent upon the field for their support, in most cases, and were not expected to realise more than the amounts of their salaries." But in view of the distressed condition of our country, and the perplexed state of affairs of our people, the General Agent has been flattered to know that more has been accomplished than had been anticipated by the Board.

With regard to the particulars of his collections, you are referred to his account current, with the Treasurer of the Board, Y. J. Pope.

As a compendium of his work, he has preached one hundred and fourteen times, made one hundred and fifty-three mission and Sunday School Addresses. Collected $2009.80, paid for traveling several thousand miles, $150.61, obtained pledges to the amount of $144.50.

The Generel Agent believes from his observation and experience in the work of State Missions, that three or four suitable Missionary Agents, or Evangelists, could do efficient work in the State, dependent upon their fields for their support. Much of the pleasure derived, and success with which he has met, is mainly due to the warm welcome of the Churches, and kind consideration and help of the brethren everywhere.

Feeling, as he does, an interest in the great work committed to the Board, the General Agent takes the liberty of urging increased efforts on its part, to supply the destitution of our State.

Owing to duties at home, the General Agent declines the honor of further appointment by the Convention as Missionary Agent of the Board.

Respectfully submitted,

J. F. MORRALL,

General Agent.

Rev. W. D. Rice, moved that the report of the Board be referred to two committees of five each, one on the suggestions contained in

the report, and as to future operations, and one on the Rutledge Avenue Mission in Charleston.

The Chair appointed on the first named committee, Brethren W. D. Rice, E. T. Winkler, B. W. Edwards, F. M. Eason, Wm. Curtis.

And on the second committee, Brethren T. H. Pope, J. O. B. Dargan, T. P. Lide, J. L. Reynolds, A. P. Norris.

Rev. W. A. Gaines, from the Committee on Superannuated Ministers, appointed last year, requested that the vacancies be filled, as he was the only one present. On motion, the Chair appointed Brethren Mendenhall, Latta, Cooke and Norris.

The President then read the following letter from the Trustees of the Theological Seminary:

GREENVILLE, S. C., NOVEMBER 15TH, 1871.

To the State Convention of the Baptist Denomination in South Carolina:

DEAR BRETHREN.—I am instructed to inform your Body that the Board of Trustees of the Southern Baptist Theological Seminary, has accepted the proposition for the release of mutual obligations between the Seminary and your Body and the Furman University, and have appointed their officers to sign the necessary legal papers.

The Board asks of your Body the appointment of such persons as you may designate, to sign the said papers on your behalf.

Yours truly,

JAMES P. BOYCE,

Chairman of the Executive Committee of Board of Trustees.

Dr. Winkler, offered the following preamble and resolution, which were unanimously adopted:

Whereas, The Board of Trustees of the Southern Baptist Theological Seminary have accepted the proposition of this Convention and of the Furman University, for a release of mutual obligations, and have appointed its officers to sign the necessary legal papers, therefore,

Resolved, That the President and Secretary of this Convention, are hereby authorized and directed to sign the said papers on behalf of this Body.

Brother C. H. Judson, Treasurer of the Convention, then submitted his Annual Report, which was received.

The Treasurer of the Convention, begs leave to report that no funds of the Convention have passed through his hand since his last report.

November 24th, 1871. C. H. JUDSON. *Treasurer.*

On the suggestion of Brother T. H. Cooke, a collection was taken up for Rev. Thos. Dawson, amounting to $40.70-100.

Brother David R. Lide then presented the claims of the Domestic and Indian Board of the Southern Baptist Convention, and was followed by Rev. J. F. Morrall and E. T. Winkler, in able and eloquent appeals on this subject, and State Missions. Collection $11.95.

Rev. C. C. Bitting, presented the claims of the Foreign Mission Board, and explained his position as District Secretary of Bible and Publication Society.

The Secretary announced that he had received a dispatch from Rev. S. Boykin, Corresponding Secretary, *pro tem*, that he would be here to-night, and moved an opportunity be allowed him to present the claims of his Board at some time during the session of this Convention. Carried.

On motion, Rev. J. B. Hartwell, Missionary to China, was welcomed in our midst.

On motion, Rev. W. D. Rice, the Committees on Suggestions, contained in Report of Executive Board, and revision Constitution, were consolidated.

Brother Coker, on behalf Committee on Accounts, reported that no matters had come before them for consideration, and asked to be discharged.

On motion, Brother B. W. Edwards, the committee was discharged.

Brother T. H. Cooke, offered the following resolutions, which were referred to Committee on publishing Dr. Reynolds' Address:

Resolved, 1. That we have listened with profound interest and pleasure to the able and eloquent address of our much esteemed Brother, Rev. Dr. J. L. Reynolds, delivered last evening upon the History of the Baptist Convention of South Carolina.

2. That this Convention solicit of Dr. Reynolds a copy of said address for publication, and that it be published in the Minutes of the Convention.

3. That the Treasurer of this Convention proceed at once to take up a special collection to assist in defraying the expenses for publishing the same.

The Committee on Religious Exercises made their Report, which was adopted:

The Committee on time, and place, next meeting, made the following Report, which was adopted:

Time—Thursday before fourth Sunday in November, 1872.

Place—Darlington, S. C.—Introductory Sermon, to be preached by Rev. E. T. Winkler, and Rev. John Stout, as Alternate.

Missionary Sermon, to be preached by Rev. J. C. Furman, with Rev. J. A. W. Thomas, as Alternate. F. W. EASON, *Chairman*.

Rev. Luther Broaddus, offered the following Resolution:

Resolved, That we reaffirm our interest in the spiritual welfare of the colored people of our State, and earnestly recommend to our Pastors and Churches to render them assistance in organizing and conducting Sunday Schools, and Churches, in educating and training their preachers and otherwise as they may need.

Remarks were made on this subject, and endorsing the resolution, by Brethren Broaddus, Dargan, Dawson, Winkler, and Gregory, and the resolution was adopted.

The Committee on Obituaries made the following Report, which was adopted:

The Committee on Obituaries beg leave to report, that they have been able to ascertain only the names of three of our brethren in the Ministry who have died since our last meeting. Brother Bryan Burriss, of the Saluda Association, has finished his Ministry and entered into rest. He had lived to a good old age, having passed his seventieth year, but he died with the harness on.

Brother Jacob S. Linder, of the Colleton Association, another aged servant of God, having passed his fiftieth year, has likewise gone to his reward. He was a warm exhorter, and loved to talk about Jesus.

Brother J. W. Robertson, of the Colleton Association, has fallen in the prime of manhood. He was a plain, illiterate Brother, but had a soul of fire. His goodness was not so much in his preaching, as his preaching was in his goodness. J. G. WILLIAMS.

The Committee on Minister's Names and Postoffices made their Report, which after amendments was adopted.

(*See Appendix A.*)

The committee to whom was referred the resolutions of Dr. Dargan, and Brother Cooke, regarding the Publication of the Historical Discourse of Dr. Reynolds', reported

That the manuscript is placed by the author at the disposal of the Convention.

They recommend that it be printed with the Minutes of the Convention, and that a special fund be now provided to meet this additional expenditure. J. O. B. DARGAN, *Chairman.*

This Report was unanimously adopted.

A collection was then taken up for this purpose, amounting in pledges and cash to $28.90–100.

Upon motion, Dr. Dargan, "the funds collected were turned over to the Secretary, and he was instructed to have the address printed in the Minutes, and was authorized to draw on the Treasurer of the Executive Board of the Convention, for any deficit that might exist." Carried.

Upon motion, Brother B. W. Edwards, a special session was ordered to be held immediately after preaching to-night. Adjourned after prayer by Rev. J. B. Hartwell, of China.

FRIDAY NIGHT.

The Rev. J. B. Hartwell, Missionary of the Southern Baptist Convention in China, addressed the Convention on the Habits and Customs, and the progress of our work in that field.

Immediately after which the Convention was called to order, and opened with prayer by Dr. Wm. Curtis.

The Committee on Suggestions contained in the Report of the Executive Board, offered the following:

The committee to whom it was referred to take into consideration the suggestions contained in the report of the Executive Board, and also the revision of the Constitution,

REPORT

That, after due deliberation, they deem it advisable to continue the Executive Board in its present location, for the prosecution of the work already assigned to it. Being encouraged to believe that good has already been accomplished by the Board, and to hope that, with the continuance of the work, its influence will be extended, we are unable to advise any change for the present.

We would, however, call the special attention of the Board to the third Resolution of the series, "indicating the policy of the Convention relative to the work of the Executive Board," appended to the Articles of the Constitution, adopted in 1866.

We further report that, although we might suggest some transpositions in the order of the Articles of the Constitution, and other inconsiderable changes, yet as that would involve a republication of the entire Constitution, we recommend no present amendments.

We recommend an addition, however, to the Rules for the transaction of business, as—21. Three Standing Committees—one on Foreign Missions, one on Domestic Missions, and one on Sunday Schools—consisting of five members each, shall be appointed to gather information and report, respectively, at the ensuing meeting of the Convention.

Respectfully submitted,

B. W. EDWARDS, *Chairman.*

After considerable debate on this Report, adjourned with prayer.

SATURDAY'S SESSION.

After engaging in religious exercises, the Convention resumed the debate upon the report of the committee, on which it was engaged last night, and after much being said *pro* and *con*, the report was adopted.

The Chair appointed the following committees under this report:

On Foreign Missions.—Revs. W. C. Lindsey, A. P. Norris, J. F. Morrall, D. W. Cuttino, and B. F. Parrott.

On Domestic Missions.—Revs. S. M. Richardson, A. K. Durham, T. R. Gaines, A. T. Latta, and Brother J. L. Coker.

On Sunday Schools.—Revs. O. F. Gregory, W. D. Rice, J. L. Vass, L. Broaddus, and W. A. Gaines.

An opportunity was now afforded the Secretary of the Executive Board, to make an appeal, and ascertain the feeling of the Convention, which resulted in pledges being procured to the amount of $515.00.

The committee to nominate a new Executive Board, reported as follows:

For the Executive Board of the Convention—President, G. T. Scott; Vice-President, Rev. John Stout; Treasurer, J. B. Carwile; Auditor, W. H. Webb; Corresponding Secretary, J. R. Leavell; State Missionary, Rev. A. W. Lamar; other members, W. T. Wright, Y. J. Pope, Jas. McIntosh, J. R. Spearman, Michal Werts G. S. Cannon, B. R. Mangum.

On motion, Rev. O. F. Gregory, it was

Resolved, That the thanks of this Convention are hereby tendered to the members of the Baptist Church at Camden, and to the citizens generally, for their generous and open hospitality; and also to the several Railroad Companies, which accorded the privilege of passing at half-fare over their roads. Carried.

Brother J. W. McCurry, offered the following, which was adopted:

Resolved, That this Convention request the Pastors and Churches of this State, to make collection for the State Board, at least four times a year.

Brother Griffin, of the Abbeville Baptist Association, presented his credentials, and applied for the admission of that Body, as a constituent of this Convention.

On motion, the Abbeville Association was admitted, and its delegate welcomed to a seat in our midst.

The committee on the Rutledge Avenue Mission Church, reported as follows:

Your committee have duly considered the matter referred to them, and beg leave to report that they find no occasion for special action on the part of the Convention, as to any of the particulars contained in the Executive Board's Report.

T. H. POPE, *Chairman.*

On motion, the Report was adopted, and committee discharged.

The Committee on Indigent Ministers, made the following report, which was adopted:

The committee appointed at the last meeting of this Body, to devise some plan for supporting the aged and infirm ministers of our denomination, who are in indigent circumstances, beg leave to report, that they regard it a very important matter, and would suggest that a committee of three be appointed, consisting of Rev. J. L. Reynolds, Brother E. R. Stokes, and Prof. T. E. Hart, to be located in Columbia, whose duty it shall be to make appeals, through the *Working Christian*, by means of circulars, and in whatever way they may deem proper, to raise a fund for the above purpose.

And that this committee receive applications from the aged and infirm ministers of our denomination, in the State, and, after ascertaining who of those applying, are proper subjects for such assistance, make an impartial distribution of such funds as the Board may have in the treasury.

And furthermore, that this committee keep a correct account of amounts received and paid out for the porpose contemplated by this plan.

And that the President of this Convention be authorized to fill any vacancies that may occur in said committee. W. A. GAINES, *Chairman.*

The Corresponding Secretary of the Sunday School Board not having arrived, Rev. O. F. Gregory, presented the claims of that Board, and the interests of *Kind Words* to the Convention, and asked for a collection at some period of the session.

On motion, Rev. A. W. Lamar, the collection at the Sunday School Mass Meeting to be held on Sunday evening, was appropriated to this object.

The Treasurer of the Executive Board, not having presented his report, was ordered to send it to the Secretary, to be published in the Minutes, after being duly audited.

Prof. C. H. Judson, offered the following resolutions, which were adopted:

Whereas, the plan of endowing Furman University, adopted last year by the Board of Trustees, was submitted to this Convention for its approval, and whereas, the plan was subsequently modified by the Board, so as to read as follows, to wit:

"That an endowment of two hundred thousand dollars be raised in bonds, drawing interest from 1st January, 1871, at seven per cent. per annum, the principal to be paid in five equal annual instalments, the first on the 1st of January, 1876, provided, the obligor shall live to that time; and provided the sum of two hundred thousand dollars shall at that time have been secured in reliable bonds or other securities.

The Collegiate classes of the University are to be free of all charges for tuition, for a period of ten years, from the completion of said endowment, and provided, the sum of $250,000. be raised as above, then the Academic Department is also to be opened free for ten years.

Any one giving a bond of $500 and paying the annual interests thereon, will be entitled to free tuition from the time of the first payment of interest."

Therefore be it

Resolved, That this Convention, express its approval of the plan of endowment of Furman University, as modified by the Executive Committee, and confirmed by the Board of Trustees of the University.

Moved, and carried that when this Convention adjourns, it adjourn to meet at the call of the President.

On motion, the collection at the Annual Missionary Sermon was ordered to be divided equally between the Executive Board of the State Convention, and the Board of Foreign Missions of the Southern Baptist Convention.

Adjourned, with prayer by Rev. T. R. Gaines.

NIGHT SESSION.

A Mass Meeting was held in the interests of Furman University, when addresses were delivered by Revs. E. T. Winkler, J. L. Reynolds, and C. C. Bitting. The Agent, Rev. J. K. Mendenhall, also explained the nature of the bonds, and several bonds were taken.

The Vice-President, Dr. Dargan, called the Convention to order, and the Convention adjourned to meet after preaching to-morrow night in the Presbyterian Church.

SUNDAY.

The Annual Charity Sermon was preached at eleven A. M., in the Baptist Church, by Rev. Jno. G. Williams, from Neh. iv, 6,—"For the people had a mind to work."

The collection amounted to $17.00.

In the afternoon, a mass meeting of Sunday Schools was held, when addresses were delivered by Rev. S. Boykin, Editor *Kind Words*, and Corresponding Secretary *pro tem.* of the Sunday School Board, Memphis, Tenn.; Rev. O. F. Gregory, of South Carolina, and Rev. C. C. Bitting, of Virginia.

The collection amounted to $8.75.

Services were also held in the morning by Dr. Winkler, at the Methodist Church; Rev. F. W. Eason, at the Presbyterian Church; and Rev. J. O. B. Dargan, in the Colored Baptist Church: and Rev. T. H. Pope, in the Colored Methodist Church.

At night, by invitation, the Convention assembled in the Presbyterian Church, and after a sermon from Rev. C. C. Bitting, of Virginia, was called to order by Vice-President Dargan.

Rev. F. W. Eason, offered the following, which was unanimously adopted:

Resolved, That we deem the Southern Baptist Theological Seminary worthy in the highest degree of the support of this Denomination, and rejoicing in its past usefulness and success, we commend it most heartily to the sympathy, prayers, and contributions of the Baptists of the State.

Rev. S. Boykin, acting Corresponding Secretary, Sunday School Board, Southern Baptist Convention, was then invited to address the Convention, on the object of his Board, and interests of *Kind Words*, which he did.

After a few parting words from the Chair, and singing: "Blest be the tie that binds," and prayer by Dr. Reynolds, the parting hand was taken, and the benediction was pronounced, and the body stood adjourned to meet with the Baptist Church, at Darlington, on Thursday, before the fourth Lord's Day in November, 1872.

J. P. BOYCE, *President.*

O. F. GREGORY, *Secretary.*

LIST OF MINISTERS

OF THE

BAPTIST DENOMINATION IN SOUTH CAROLINA.

☞ THOSE MARKED THUS [L] ARE LICENTIATES.

NAMES.	POSTOFFICES.	NAMES.	POSTOFFICES.
Acker, A	Belton	Burris, J B	Pickens
Ackerman, S A	Walterboro	Bussey, G W	Cold Spring
Allen, Jesse	Buena Vista	Baynard, C A	Allendale
Allen, J	Marion	Brasington, W F	Flint Ridge
Anderson, C A T	Myersville	Bolen, H D	Orangeburg
Ashley, W	Craytonville	Briant, E S V	Spartanburg
Atkinson, S	Timmonsville	Buycke, P A	St. Matthews
Ayres, W	Marion	Burts, R W	Honea Path
Askew, G N	Blackville	Brasington, J T	Lancaster
Abbott, W W	Martin's Creek	Brooks, G W	Transylvania
Avery, A	Rock Mills	Butler, L	Oconee
Alverson, E [L]	Earlesville	Campbell, J J	Cedar Falls
Ballard, W L	Cedar Falls	Carpenter, S J	Piercetown
Barnett, M C	Gowdeysville	Carpenter, J M	Anderson
Bartley, H T	Lotts	Carson, W B	Reidville
Barton, H M	Fair Play	Carter, J G	Pacoletts
Bateman, J J	Hartsville	Cartledge, A M	Monticello
Beattie, W Q	Bennettsville	Chambers, P	Horse Shoe
Beck, W	Darlington	Chaplin, W F	Orangeburg
Bell, G [L]	Lotts	Chapman J	Pickens
Bishop, T C	Bonneau's	Chastain, B E	Highland Grove
Bonner, B	Grassy Pond	Chovin, C E	Grahamville
Bostick, J M	Allendale	Coleman, J W	Dyson's
Bowers, A D	Highland Grove	Collins, E	West Union
Bowers, R C	Pocotaligo	Cooper, J A	Simpson's Mill
Boyce, J P, D D	Greenville	Cooper, W	Williston
Boynton, M B	Buford's Bridge	Corley, B F	Long Run
Broaddus, L	Edgefield	Crane, W	Whilden Hall
Broadus, J A, D D	Greenville	Croxton, J S	Pleasant Hill
Brooker, W	Blackville	Culpepper, J	Timmonsville
Brooks, R R	Myersville	Curtis, W, LL D	Limestone Springs
Brown, W L	Glenn Springs	Cuthbert, L	Aiken
Bruce, E D	Townville	Cuttino, D W	St. Matthews
Brunson, D D	Edgefield	Chastain, M	Sunny Dale
Buist J F	Bamberg	Campbell, T J	Rutherfordton
Burge, J C	Rock Hill	Dargan, J H [L]	Greenville
Burn, J W	Society Hill	Dargan, J O B, DD	Darlington
Burris, J	Anderson	Davenport, J B	Calhoun

NAMES.	POSTOFFICES.	NAMES.	POSTOFFICES.
Davis, P	Whilden Hall	Hawes, W	Graniteville
Davis, C J	Walterboro	Hays, B	Rock Mills
Dawson, T	Pendleton	Hays, H N	Walhalla
DeLoach, Z	Mine Creek	Head, S	Tunnel Hill
Dill, A	Gowensville	Hickman, G B	Walterboro
Dill, T	Highland Grove	Hicks, E	Taylor's
Dowling, W H	Buford's Bridge	Hicks, G W	Greenland
Drummond, S	Woodruff's	Hiers, P J	Barnwell
Drummond, W	Woodruff's	Higgins, J B	Columbia
Durham, A K	Camden	Hill, A [L]	Walterboro
Durham, I D	Orangeburg	Hinton, J E	Ridgeville
Dunn, B G W	Bennettsville	Hinton L C	Chester
Dixon, Thomas	Shelby, N C	Holder, B	Walhalla
Dodge, T E	Columbia	Holland, E D [L]	West Union
Dees, A W	Old Store, S C	Hoover, J M	Buford's Bridge
Earle, J	Evergreen	Horne, E W	Ridge
Earle, T J	Gowensville	Hudson, D	Pickens
Eason, F W	Darlington	Huffman, J C	Orangeburg
Edgerton, C	Marion	Hughson, W E	Sumter
Edwards, R J	Orangeburg	Humphries, J C	Limestone Springs
Elkin, W B	Laurens	Hatfield, W J	Camden
Elsey, J W	Walterboro	Hayden, Jno S	Orangeburg
Ezell, J S	Allgood	Hammond, Jno	Beaver Pond
Ezell, L C	Shelby, N C	Hill, W	Buffalo Paper Mill
Estes, A B	Allendale	Henderson, H L	Plain
Edwards, E A	Sumter	Hix, M	Walhalla
Fail, N	Hickory Head	Herlong, P M	St. Matthew's
Farrow, W T	Chappels	Howard, W	St. Stephen's
Fenley, L	West Union	Hart, T W	Cheraw
Furman, J C, D D	Greenville	Isbell, S	Anderson
Furman, R, D D	Ridge	Jackson, H [L]	32 Mile House
Furman, S, sr.	Ridge	Jeter, F C	Fish Dam
Fewox, ——	St. George's	Jeter, J T	Santuc
Fincher, S J	Chesterfield	Johnson, W	Sparta
Fowler, Harrison	Laurens, C H	Jones, J	Cross Keys
Furman, S, jr.	Greenville	Jones, W B	Phœnix
Gaines, N	Belton	Jones, W T	Jefferson
Gaines, T R	Columbia	Jeffcoat, Jno M	Whit's Mills
Gaines, W A	Yorkville	Jordan, W H	Sumter
Garrett, B F	Monroe	Johnson, W M	Oak Grove
Garrison, J M	Fort Mills	Kendrick, J G	Gowdeysville
Getzen, S P	Hamburg	Kennemur, D H	Pickens
Getsinger, J J	Windsor T O	Kinard, J W	Buford's Bridge
Gibbes, J	Fair Forest	King, R	Belton
Gilbert, J	Sterling Grove	King, R M	Honea Path
Gordon, W	Union	King, W H	Storeville
Graham, N	Sumter	Knight, S	Scuffletown
Grimes, G C	Laurens	Knotts, Jno D	Blackville
Gwin, J T	Cross Anchor	Knox, D	Bachelor's Retreat
Gregory, O F	Charleston	Kinard, G D	Buford's Bridge
Goss, J H	Holland's Store	Lamar, A W	Columbia
Gary, T R	Anderson	Landrum, J G	Earlesville
Hegler, R	Wild Cat, S C	Lane, J [L]	Marion
Hartin, W H	Ridgeway	Lanneau, C H	Greenville

NAMES.	POSTOFFICES.	NAMES.	POSTOFFICES.
Laundress, J M	Belton	Peabody, C W [L]	Bennettsville
Lawton, J A	Allendale	Perry, E [L]	Gillisonville
Lawton, W A	Brighton	Perryclear, J S	Blackville
Leavell, J	Belton	Peterson, J F	Richardson
Lecroy, H	Fruit Hill	Phillips, C M	Lima
Lee, U G	Columbia	Pickett, G W	Chester
Lide, T P, Jr	Marion	Pope, T H	Greenwood
Linder, J S	Walker's	Porter, C M	Ridgeway
Looper, T	Dacusville	Powel, S	Saluda Hill
Lowry, L	White Plains	Pratt, R N [L]	Greenville
Long, J R	Butler	Prickett, J D	St. Matthews
Lowry, J O B	Greenville	Price, J T	Timmonsville
Lee, Jas K	Pacoletts	Price, B	Walterboro
Lee, J	Pacoletts	Parler, W R	Vances' Ferry
Lindsey, W C	Barnwell	Perry, W S	Doko
Lankford, M V B	Spartanburg	Reynolds, J L, DD	Columbia
Latta, A T	Flat Rock	Rice, A	Storeville
Lee, W T	Transylvania	Rice, W D	Society Hill
Mackinvaile, J M	Hartville	Richardson, S M	Timmonsville
Mahon, J D	Winnsboro	Rishter, S	Walterboro
Mahoney, H W	Sumter	Robertson, T	Pleasant Mound
Martin, J H [L]	Saluda Mills	Rogers, J E	Camden
Martin, W D	Conwayboro	Rollings, G	Timmonsville
Martin, W P	Belton	Rollings, J L	Oakley
Matthews, J S	Hamburg	Roper, C	12 Mile
Mauldin, B F	Williamston	Roper, T L	North Saluda
Mealing, J P	Hamburg	Ross, B C	Columbia
Mellichamp, T W	Doko	Russel, J C	Union
Mendenhall, J K	Newberry	Rollings, W G	Greenville
Miller, B F	Marietta	Runion, J M	Lima
Morrall, J F	Columbia	Rice, E C	Greenville
Morton, W M	Bachelor's Retreat	Rosamond, W F	Greenville
Motes, J	Mountville	Rowell, S J [L]	Monroe, N C
Murray, J S	Anderson	Sanders, F J	Barnwell
Mack, W G	Orangeburg	Sanders, R W [L]	Greenville
Magee, M	Belton	Sawyer, S B	Grahams T O
Moorhead, W G	Gowdeysville	Segler, J A	Kitchen's Mill
Mathes, M R	Pacoletts	Seymour, R W, jr	Wideman's
Mulinax, T H	Antioch	Sharp, M J	Doko
McGuffin, A W	Walhalla	Shaw, W B	Edgefield
Murray, H	Bonneau's	Shuck, L H	Charleston
Nance, J C	Wellsville	Shuman, W H	Gillisonville
Napier, R	Mar's Bluff	Singleton, W B	Fowler's Creek
Nichols, I	Sumter	Smith, D T [L]	Greenville
Nicholson, P	Pineville, N C	Smith, T W	Union
Nix, J D	Brighton	Smith, W [L]	Chester
Norman, J L	Mush Creek	Snider, W J	St Matthews
Norris, A P	Orangeburg	Spigener, D F	St Matthews
O'Neale, L	Oak Land	Spruell, S	Laurens
Owens, J	Pickens	Stepp, A C	Line Creek
Padgett, M M	Oak Land	Stiles, C A	Gadsden
Page, B	Sandy Plain	Stough, A D	Webb's Store, N C
Parrott, A W [L]	Darlington	Stough, A L	Pineville, N C
Parrott, B F	Darlington	Stout, John	Newberry

NAMES.	POSTOFFICES.	NAMES.	POSTOFFICES.
Stroud, W H	Gillisonville	Wallace, W L	Georgetown
Suares, M R	Barnwell	Walters, W E	Anderson
Sullivan, J H	Walhalla	Walters, W G	
Sullivan, N	Walhalla	Weaver, J M	Lynchburg
Sweat, J T	Brighton	Weekly, Wm	Pocotaligo
Small, A	Pleasant Hill	Wells, Wm B	Allendale
Simmons, J S	Townville	West, J	Whitstown
Smith, D B [L]	Chesterfield C H	West, I L	Spartanburg
Therrill, W N [L]	Greenville	Williams, Jno	Williston
Thomas, J A W	Bennettsville	Whilden, R F	Whilden Hall
Toy, C H, DD	Greenville	Wilkins, S B	Leavenworth
Tolleson, John	Gowdeysville	Willbanks, S	Silver Glade
Trapp, J	Kirksey's X Road	Williams, J G	Midway
Trowell, Jonas	Silver Hill	Williams, W, DD	Greenville
Turner, R	Spartanburg	Wilson, J	Piercetown
Taylor, T J	Chesterfield	Wilson, J J	Silver Glade
Todd, T M	Walterboro	Winkler, E T, DD	Charleston
Thompson, R	Beaufort	Woodruff, R	Woodruff's
Trible, L W	Belton	Woodward, J A	Williston
Thomasson, D W	Dallas, N C	Woodward, S C	Williston
Vandiver, H	Silver Glade	Woodward,	Little Pee Dee
Van, R R	Ridgeway	West, W P	Blackville
Vaughn, K	Calhoun	Young, V	Hodges'
Vaughn, L	Pleasant Grove	Young, Wm	Liberty Hall
Vass, J L	Spartanburg	Zeigler, L G	Orangeburg
Walker, G	Walker's		

STATISTICAL TABLE OF THE DENOMINATION IN SOUTH CAROLINA FOR 1870 AND 1871.

	Date of Organization.	Associations.	Churches.	Ordained Ministers.	Licentiates.	White Members.	Colored Members.	Compared to 1870. Gain.	Compared to 1870. Loss.	Additions by Baptism.	Additions by Letter.	Additions by Restoration.	Diminutions by Death.	Diminutions by Letter.	Diminutions by Exclusion.	Total.	Clerk.	Post Offices of Clerks.	Date of Meeting.	Place of Next Meeting.
1	1751	Charleston,	50	22	...	1709	171	838	.....	217	83	14	40	70	43	2412	O. F. Gregory.	Charleston.	Oct. 31, 1872.	Antioch Ch., Orangeburg Co.
2	1788	Bethel,	16	9	...	1011	454	299	.....	43	30	2	15	37	4	1465	J. A. Porter.	Erwensville.	Sept. 6, 1872.	No Minutes 1871.
3	1800	Broad River,	28	19	...	3733	.....	.....	101	327	102	25	53	154	30	3733	L. C. Ezell.	Shelby, N. C.	Sept. 6, 1872.	Arrowood Ch.
4	1800	Savannah River*	26	15	...	793	657	1632	.....	119	35	42	19	123	20	1632	G. W. Hicks.	Greenland.	Nov. 15, 1872.	No Minutes 1871.
5	1803	Saluda,	31	22	6	3597	345	202	.....	403	140	24	40	285	46	3942	C. E. Horton.	Williamston.	Aug. 8, 1872.	Anderson Ch.
6	1807	Edgefield,	40	25	...	3580	2550	2447	.....	400	92	32	39	197	132	9194	A. J. Norris.	Edgefield.	Sept. 6, 1872.	No Minutes 1871.
7	1815	Moriah,	19	9	2	1659	94	.....	61	127	27	24	19	56	32	1753	J. H. Croxton.	Pleasant Hill.	Nov. 16, 1872.	" "
8	1826	Reedy River,	26	15	...	2824	597	.....	181	120	80	8	38	99	3	3420	R. S. Griffin.	Clinton.	Sept. 20, 1872.	" "
9	1829	Twelve Mile, *	35	19	...	2078	.....	2078	.....	86	75	8	18	144	21	2078	.....	.....	.....	" "
10	1832	Welsh Neck,	51	25	...	3282	535	.....	606	306	92	25	47	146	43	3977	J. L. Coker.	Hartville.	Nov. 7, 1872.	Bennettsville Ch.
11	1834	Tyger River,	36	30	10	4412	405	50	.....	214	138	8	48	233	43	4817	A. B. Woodruff.	Woodruff's.	Aug. 16, 1872	Boiling Spring Ch., Spartanburg Co.
12	1834	Edisto, †	30	16	2	2109	426	.....	.....	176	58	29	33	144	46	2587	.....	.....	.....	No Minutes 1871.
13	1851	Fork,	19	6	...	894	.....	.....	343	4	50	1	12	56	19	894	H. A. H. Gibson.	Walhalla.	Oct. 3, 1872.	" "
14	1856	Barnwell,	23	10	...	1635	627	974	.....	257	57	30	27	195	33	2262	J. F. Buist.	Bamberg.	Nov. 8, 1872.	" "
15	1860	Greenville,	15	8	4	668	.....	.....	133	35	45	10	10	91	17	1439	J. W. Harrison.	Cedar Falls.	Oct. 4, 1872.	" "
16	1862	Colleton, ‡	15	15	...	575	45	.....	.....	93	24	20	22	34	26	1328	R. S. Williams.	Blue House.	.....	" "
17	1864	Fairfield,	26	16	...	897	95	85	.....	169	29	13	23	55	12	1413	Dr. John Boyd.	Ridgeway.	Oct. 10, 1872.	" "
18	1868	York,	10	7	...	932	423	388	.....	49	15	1	10	33	7	932	Z. D. Smith.	Yorkville.	Oct. 26, 1872.	" "
19	1870	Abbeville, †	13	...	...	.....	.....	.....	.....	.....	.....	...	...	.....	...	.....	W. P. McKellar.	Phœnix.	Oct. 2, 1872.	" "
20	1870	Orangeburg,	7	5	...	553	.....	.....	.....	.....	.....	...	...	.....	...	637	B. Williamson.	Orangeburg.	Oct. 11, 1872.	" "
		Total,	516	293	24	34,341	7507	8993	1325	2945	1169	296	513	2153	595	49,815				
...	1866	Gethsemane, ⁂	77	53	...	.....	21,632	5892	.....	1585	392	235	242	428	291	21,632				
...	1867	Rocky River, ⁂	36	16	...	.....	3114	704	.....	398	161	55	29	52	84	3114				
		Grand Total.	689	362	24	34,341	32,253	15,589	1325	4928	1722	586	784	2633	970	74,561				

* Not included in Report of 1869. † No Statistics. ‡ Last Year's Report. ⁂ Colored Associations.

The above table only approximates completeness, having been compiled from Minutes that should have been handed in prior to the Convention. But few Minutes give any account of Sunday Schools, and much information that would be valuable is lost to the Denomination through neglect to render full reports. Clerks of Associations will please make their statistics as full as possible, ADDING UP ALL the columns of those tables, and forward copy of Minutes, as soon as possible, to

OLIVER F. GREGORY, Charleston, S. C.

ABSTRACT OF MEETING BOARD OF TRUSTEES, FURMAN UNIVERSITY.

In the absence of the President, Rev. J. O. B. Dargan, D. D., was called to the chair.

Rev. F. W. Eason was elected Clerk in place of the Rev. Basil Manly, D. D., who had removed from the State.

The report of the General Agent was read, which showed encouraging progress in the work of endowing the University, almost one-half the endowment having been pledged.

The Treasurer reported the Institution out of debt, excepting some $500; and $4,000 for the salaries of Professors for the now closing year.

Brethren John A. Broadus, D. D., J. C. Smith and Thomas Duckett, were elected members of the Board to fill vacancies, the first two being also elected members of the Executive Committee.

Bro. T. P. Smith reported the Treasurer's account correct, he having examined the same as Auditor of the Board.

On motion, the President and Treasurer were directed to sign the necessary papers relative to the adjustment of indebtedness between Seminary and University.

On motion, the lease of the Female College was extended one year for every $150 of repairs over and above those required of him, expended upon the premises by the lessee: provided the duration of the extension be limited to five years.

On motion, the Board approved of the change made by the Executive Committee in the plan of endowment, and requested the approval of the Convention of the same.

On motion, the Treasurer was instructed to make early provision for the payment of the balance due the General Agent on his salary. The Board thanked that officer for his very efficient services, and requested him to continue in his position of General Agent.

On motion, the Executive Committee were requested to consider favorably the enlargement of Prof. Smith's salary, and empowered to act in the premises.

On motion, adjourned; all unfinished business being referred to the Executive Committee.

FRED. W. EASON, Clerk Board.

HISTORICAL DISCOURSE,

DELIVERED AT THE

SEMI-CENTENNIAL ANNIVERSARY

OF THE

STATE CONVENTION OF THE BAPTIST DENOMINATION

IN

SOUTH CAROLINA.

HELD IN CAMDEN, S. C., NOVEMBER 23, 1871.

BY J. L. REYNOLDS.

PUBLISHED BY THE CONVENTION.

DISCOURSE.

The present session of this Convention being its semi-centennial anniversary, it has been deemed proper to honor its arrival with a special notice; and we are here assembled to review its history, and glean from it such lessons as it is suited to afford. If, in the retrospect, we shall see much to excite within us sentiments of gratitude to the Giver of all Good, and of veneration for our predecessors in His work, as well as to animate us to the performance of the duties entailed upon us, the time devoted to this celebration will not be fruitlessly spent.

Devoutly invoking the blessing of God upon us all, I proceed to the topics of this Discourse:

The State Convention of the Baptist Churches in South Carolina was formed in the City of Columbia, December 4, 1821. The state of the country and the condition of the churches favored the undertaking. It was a period of great prosperity and of profound peace. Thomas Bennett was Governor of the State. James Monroe was President of the United States. His administration marked what was called "the era of good feeling." The population, tripled since the outbreak of the Revolution, amounted to nearly ten millions; the territory had been enlarged, and to the original thirteen States had been added Kentucky, Tennessee, Ohio, Louisiana, Mississippi, Illinois, Alabama, Maine and Missouri.

This year, 1821, closed one period—the golden age—of the history of the United States; and, by the admission of Missouri, and the compromise under which it was admitted, opened another. The succeeding forty years, closing with the admission of Kansas, in 1861, prepared the way for a bloody sectional war, the subjugation of the seceded States, and the erection of a new form of government over a population of forty millions, spread over thirty-seven States and twelve Territories.

The conception of this Convention had its origin in the comprehensive mind of the pastor of the Charleston Church—Richard Furman. The immediate occasion, or, at least the concurring cause, was the providential call to engage in the work of foreign missions. Adoniram Judson and Luther Rice, on their voyage to India, examined the subject of baptism, to prepare for their encounter with the missionaries in that country, and as the result of that examination, they renounced their former views. Having thus forfeited the support of the Board that sent them out, they appealed to the Baptists of this country to assume the responsibility of their mission. This appeal meeting with a prompt and cordial response,

led to the formation of a missionary union—the Triennial Convention, which held its first meeting in Philadelphia, May, 1814, and had for its first President the pastor of the Charleston church. Missions and education were the primary objects of its care; and for the promotion of the latter, the Convention devised and established the Columbian College, at the City of Washington; an institution which, surviving its various and painful fortunes, still dispenses the blessings of intellectual and religious discipline.

The Charleston church, concurring in the views of their pastor, sent up to the Association, in 1819, a recommendation of a plan "to secure the more general co-operation of the churches," and a "serious address to the other Associations." Simultaneously, a query relating to the same subject was presented by the church at the High Hills of Santee. These movements suggested the meeting of the delegates at Columbia, December, 1821.

Prior to the formation of the Convention, an appeal was circulated among the churches, setting forth the advantages of the proposed union, and soliciting their co-operation. A State Convention, it was urged, would be "a bond of union, a centre of intelligence and a means of vigorous, united exertion in the cause of God, for the promotion of truth and righteousness, so that those energies, intellectual, moral and pecuniary, which God has bestowed upon the denomination in this State, might be concentrated and brought into vigorous, useful operation."

To this appeal only three Associations responded—Charleston, Savannah River and Edgefield. Their delegates met in Columbia, December 4th, 1821. They were, from the Charleston Association, Rev. Messrs. Richard Furman, William Dossey, Joseph B. Cook, William B. Johnson, Richard M. Todd and Lee Compere; from the Edgefield Association, Rev. John Landrom and Col. Abner Blocker; from the Savannah River Association, Thomas Gillison, Esq.—nine delegates in all. Some other brethren were present, but not as delegates, who were invited "to a seat in council." These were Rev. Messrs. Pauling, Mayson, Manly and Chrestman, and Col. Davis, a deacon of Rock Creek Church, more widely known afterwards as Rev. Jonathan Davis, of Monticello, Fairfield District.

Of the brethren who thus stood around the cradle of the Convention, not one remains in the land of the living; Lee Compere, the last survivor, having died in a distant State during the current year 1871. How grateful would it have been to this venerable man and pleasant to us, had he been spared a little longer, to share with us the felicitations of this day of jubilee, and stand among us the living link, connecting the past with the present generation, over an interval of fifty years.

The delegates being assembled and organized, resolved, "after prayer and an appropriate address by the chairman, Dr. Furman, to form themselves, agreeably to their appointment, into a regular body,

under the character of the Baptist State Convention in South Carolina, whereupon Richard Furman was elected President and Abner Blocker, Secretary." At this meeting a constitution was drafted by a committee consisting of Furman, Johnson and Landrom, and an address to the several Associations in the State, by a committee composed of Furman, Cook and Compere. The constitution was only provisional, comprising, in fact, merely an outline of constitutional principles; and the aim of the address was to secure the action of those Associations that stood aloof from the contemplated union. That address, prepared by Dr. Furman, and written with great candor and force of argument, failed to conciliate the recusant Associations; so that at the next meeting no delegates appeared, except from the original constituents of the body; but they proceeded to a definite and permanent organization, by adopting a constitution which has remained essentially the same, down to the present day.

The coalition thus formed was a federal union. The constitution adopted declared its nature, scope and purpose, together with the measures deemed necessary to secure its aims; defined its powers and prescribed the terms of membership. The Convention is, like an Association, a federation of independent bodies; the principal difference between them being that an Association is composed of churches, whilst a Convention comprises Associations, churches, societies and even individuals. The reciprocal relations of the constituent bodies, as well as their common relation to the central organization, is the same in both. They differ also in their territorial limits; an Association being restricted to a portion, whilst the Convention embraces the whole of the State.

All our general unions are essentially federal, resting upon those primary organizations—local and independent churches. These are the components of our ecclesiastical system, the elements into which, in its last analysis, it is resolved. It is, therefore, strictly analogous to a system of confederated states, in which each of the several societies is an independent political society, and each of their several governments is properly sovereign or supreme. It is not a supreme federal government or composite state, enforcing its commands in each and all the states, as is the existing government of this country, but a confederacy of sovereign and independent states.

In a political union of this character, if the sovereignty is lodged in the people, the citizens of the several states delegate to some of their own body authority to make the federal contract or constitution; and, afterwards, appoint, in the mode prescribed by the contract, persons to execute the powers entrusted to them by the constitution. It follows, from the terms of the union, that any one party may withdraw from it at pleasure; for the contract being among sovereign powers, they cannot, as such, yield obedience to another sovereignty, which results from the aggregation of their

several sovereign powers; their acts in their joint capacity, must be acts of complete consent. The right to interpret the constitution and to judge of its infractions, resides ultimately in each of the sovereign parties to the contract, as also the right to withdraw from the partnership, whenever it deems proper so to do.

Such is the nature of the federations existing among Baptists. As a political federation is composed of sovereign political societies, a similar union among churches consists of religious societies—church republics—each of them sovereign and independent. Their coalition is only for definite purposes; the powers of the general organization are strictly defined and limited; and the duration of the union depends solely upon the consent of the original parties. Secession is an acknowledged and inalienable right; and it may become an imperative duty.

A confederacy such as this, exemplified in every Baptist Association and Convention, has no parallel on the face of the earth. The only approach to it is the government established by the Constitution of the United States; but this Constitution provides in one of its amendments that the several States may be bound without their unanimous consent; a position so contrary to conditions essentially implied by the nature of the union as to warrant the inference that its framers either did not intend to establish such a union, or, as charged by an English writer, did not comprehend its nature.

A confederacy of churches sovereign and reciprocally independent, under the law of Christ, as states are under the law of nature, is, at once, scriptural and philosophical. According to the genius of Christianity, the baptized believer is the unit from which its most complex organizations arise; from which they take their character; into which they are ultimately resolved. Possessed of an individuality and personal responsibility, which he can neither annihilate nor transfer, he performs all the duties of the Christian life himself—and for himself. His faith, repentance, baptism, are his own acts, of which he is personally conscious, for which he alone is responsible. They cannot be devolved upon sponsors or any other proxies.

The polity of the New Testament originates in its conception of a church as a body of believers, and is the natural outgrowth of that central idea, the root from which all its peculiarities spring. Membership in the Jewish commonwealth was conferred upon those born after the flesh; membership in the Christian commonwealth is restricted to those born after the Spirit. Christianity demands, first of all, the renovation of our nature, and then the performance of the Christian duties, among which baptism stands pre-eminent, because of its immediate relation to the act of faith. It is unfortunate for Baptists, that the name they bear is apt to divert attention from their view of the Church, which is fundamental, to the act of baptism, which is only incidental; since it is not so much

the ordinance itself as the character of its recipients, which constitutes their discriminating peculiarity.

A body of baptized believers constitutes a Church—a society of Christians—a church republic, independent of all other societies, and responsible to Christ alone, its Divine Founder and Ruler. The rights and privileges with which it has been endowed by its charter from Heaven, are inalienable and indestructible.

These church republics may unite in Associations or Conventions for the common defence and the general welfare. But the aim of these coalitions, as of their constituents, is higher than that of the kingdoms or commonwealths of the world. "The general end of the political partnership," says Aristotle, "is the well-being of the partners. Men associate together and unite their efforts, that the operations of the whole community may terminate as nearly as possible in the happiness of each individual citizen."

From this conception of the nature and the end of government, the Greek philosopher evolves right and duty as its twin foundation-stones, and makes justice the principle by which government is kept in equipoise, on these fundamental supports. Hence, he teaches, "Justice is the fundamental virtue of political society; and since the order of society cannot be maintained without law, laws are instituted to declare what is just."

But whilst the aim of the political society or state is justice, in subservience to the temporal well-being of its citizens, the higher design of the Christian commonwealth is the realization of holiness, as constituting man's moral perfection and determining his eternal blessedness. In accordance with these views, our Denomination has always opposed the union of Church and State, and any alliance of religion with politics. The infraction of human law is a *crime*, to be punished by the magistrate; the violation of the divine command is a *sin*, for which the perpetrator is responsible only to God. The interposition of the legislator to support or propagate the institutions of religion, is impertinent and mischievous.

One immense advantage of a confederate system is, that it is capable of indefinite expansion, combines conservatism with progress, admits of the freest activity of the churches and their individual members, without anarchy on the one hand or absolutism on the other. This Convention was originally one of the constituents of the Baptist Triennial Convention, as it is now, of the Southern Baptist Convention; and through its delegates to that body it contributed its quota of piety, intelligence and wealth, towards the spread of the principles of religion in our own and in heathen lands; and when an unhappy division of sentiment dissolved that general league, the independence of the churches, a principle admitted and cherished by both parties, saved them from collision and strife, leaving each to follow unmolested its own convictions of right and duty. If all our existing general organizations were

dissolved, the only effect of the disintegration would be to remand the churches to their original condition, leaving them intact, fully equipped, as before, with their bishops and deacons, and free to pursue each its own mission, or form new alliances.

I return to the history of the Convention. Its constitution, ratified in 1822 and published for the inspection of the churches, excited no little distrust and opposition. Church republics have always been reluctant to delegate their powers, and have exercised a jealous vigilance over their representatives, apprehensive that union would degenerate into centralization, and their ministers and agents become their lords. The constitution needed defenders and expounders. Upon Furman, Johnson and Manly, was devolved, by common consent, the championship of the nascent union. Wielding a powerful pen, they were the Jay, the Madison, and the Hamilton of the federal compact; explaining its nature and aim, urging its advantages, and repelling objections.

One of the objections brought by its opponents—an objection urged both before and since that day, and against all kindred combinations,—was, that it had neither example nor precedent in the New Testament, or among the primitive churches. To this objection our fathers ventured to reply, by analogies and deductions drawn from the council held at Jerusalem, by the apostles, elders and brethren, and the decrees which they enjoined upon the primitive churches.

It would, perhaps, have been wiser to decline adducing any precedent, for the obvious reason that a federation of the apostolic churches would have been an anachronism, an anticipation, by more than a thousand years, of the principles of modern political philosophy, and the institutions of modern civilization. The conception of a federation of States, was foreign to their habits of thought. A union of sovereign and independent political societies, never entered the meditations of their most accomplished civilians, statesmen or jurists. It was unknown to Plato and Aristotle, Demosthenes and Cicero. The Greeks attained to only what has been called the city government, and even Rome, in the extent of her empire, and the grandeur of her civilization, never went beyond that typical form of ancient polity. Ancient civilization, whether Greek or Roman, was the civilization of the city. The queen that sat upon seven hills was the mistress of the world, not its counsellor or confederate; and the primitive Christians, who beheld everywhere the symbols, and often felt the grasp of her central imperial power, were not the men to conceive the idea of a community of churches, capable of indefinite enlargment, and expanding into the august image of a world-wide confederacy, a coalition of Christian commonwealths, extending from the river to the ends of the earth.

It is a sufficient defence of our Convention, to say that it is justified by the source from which it sprang—an enlightened Christian

judgment, attentive to the signs of the times, enriched by observation and experience, and thus competent to concentrate, organize and direct the expanding activities of the churches, in such a way as to promote the glory of their Lord, and the welfare of their fellow-men.

When we contemplate the respect which is accorded, and justly too, to even the uninspired practice of the early churches, and the danger resulting from its indiscriminate adoption, we are more inclined to rejoice, than to lament, that they attempted no such general organization; for when, at a later period, the ecclesiastics of Constantine devised a plan of union, they adopted the worst model possible, yet the only one within the compass of their knowledge and experience—the Roman imperial government. The bishop of Rome took the place of the Emperor. The provincial bishops became his pro-consuls and praetors. The voluntary union of the churches gave way to a consolidated empire; and the cross rivalled the eagle as the banner of universal dominion. The monarchism of Latin Christianity built up a colossal tower of Babel, casting its portentous shadow over the long tract of mediæval history, and terrifying the nations, until the hammer of Luther, that Teutonic Thor, rent it in twain, shattered but not destroyed it; for baleful fires still stream from its crevices, and from behind its ruins Anti-Christ,

> "In dim eclipse, disastrous twilight sheds
> On half the nations."

In addition to the lack of apostolic precedent, other objections were urged against the Convention. It was suspected of an "intention to establish a governing power over the Associations and Churches," and a coercive system of taxation; of an arbitrary disposal of the moneys contributed to its treasury, or a diversion of them to undesignated and improper objects. Against the scheme of education, it was alleged that it would entail upon the churches "a race of learned but graceless preachers," or, at least, supercede "the old veterans in the ministry," and fill their places with pretentious novices.

It must be confessed that those, from whom these objections came, were vigilant sentinels, and looked, from their watch-towers, with a jealous eye, sometimes through a distorting haze, mistaking phantoms for realities, and scenting tyranny in the tainted breeze. But it should be added, in their exculpation, that the history of the Baptists, the records with which they were most familiar, were stained with many a foul wrong, inflicted by alien or apostate hands. Ghostly tyranny, armed with secular power, both in the old world and the new, among Protestants as well as Papists, has, too often, drenched our annals with tears and blood, lettered priests and preachers abetting, justifying or excusing its enormities. Those brethren had some reason for their fears. They were like the apostles, "unlearned and ignorant," simple-minded men, unaccus-

tomed to nice distinctions, and, therefore, apt to confound the secular accomplishments of hirelings with the "necessary erudition of a Christian man," and the consecrated learning of a Gospel minister.

To the hostile, the disaffected and the querulous, the advocates of the Convention replied, in frank and fraternal addresses, stating the objects it contemplated, and exposing the futility of their objections.

In the address to the Churches, 1822, composed by W. B. Johnson, it is said: "The coalition, which we are desirous of perfecting, is one that proposes to embody, in holy concert and vigorous exertion, the means and abilities which God has graciously bestowed on our denomination, widely and numerously scattered over the State. The grand objects to which these means and these abilities will be applied, are the best interests of man and the glory of God. They are no other than the diffusion of the glorious Gospel of the Son of God, by missionary service; the suitable preparation of faithful men, called to the ministry; the right instruction of the rising generation; the promotion of union, love and harmony, among brethren of the same family, and zeal for God according to knowledge."

In consequence of the prejudices and jealousies of one class and the misunderstanding of another, the work of conciliation and combination was arduous; but, being discreetly conducted, it was ultimately successful. The annual sessions of the Convention supplied its best defence and recommendation. It was itself an *irenicum*, and it became the rallying point of the denomination. Time brought new accessions to its ranks, and the Associations successively filed into line. Beginning with only three, it now embraces among its constituents all the Associations of the State. Our denomination in this Commonwealth is now a unit. If our sainted fathers are permitted, from their seats in glory, to look down upon this assembly, they must rejoice in the consummation of their hopes, and the success of their toils and prayers. And who can tell but that from behind the mystic veil which conceals from our view the world of spirits, their venerable forms are bending over us, and participating in the hallowed festivities of this day of jubilee.

The history of this Convention is so replete with materials for the annalist and biographer, that it is impracticable even to allude to them all, within the limits imposed on this discourse. The records of its work on behalf of education alone, constitute a history; and, if time permitted, it would be instructive to trace its educational movement, through its obstacles, doubtful experiments, disasters, and recuperation, from the establishment of the academy in Edgefield, its removal to the High Hills, thence to Fairfield, and finally to Greenville, augmenting in power and expansion, until, at

last, it crowned the hill of the University with its noble edifice, consecrated to Christ and His Church, and bearing the name of him whom an age of heroic worship would have placed among its *Dii Majorum Gentium*, and honored as a tutelary divinity.

In a historical discourse, which does not claim to be a history, much must be passed unnoticed which would otherwise claim our attention. There is one event, however, which ought not to be omitted—that which dissolved the relation of this body to the Baptist Triennial Convention, the federal convocation of the denomination in the United States.

From its origin, the Convention of South Carolina had been a constituent of that body. Its first president, Dr. Furman, was also the first president of the Triennial Convention, and its members worked in harmony with that general assembly. But in the course of time the anti-slavery agitation penetrated into the Convention, gained the control of its counsel, and drew from it the declaration of a purpose never to appoint a slave-holder as a missionary in foreign lands. The Baptists of the South had no alternative but to withdraw from the Convention; and, although with sad and trembling hearts, they yet sternly turned their backs upon the altar of union, when that altar had been desecrated by the offering of unhallowed fire.

The notice of the Convention was first called to this subject, by a communication from one of its constituents, enclosing a contribution to the "Home Mission Cause," which was then in charge of the Home Mission Society in Philadelphia, as also by certain resolutions of the Alabama State Convention, referring to the Board of that Society, in declining to appoint a slave-holder as a domestic missionary—a laborer among his own Southern brethren. This occurred at the meeting of the Convention at Darlington, December, 1844. The subject was referred to a committee of nine, who reported through their chairman, Dr. Johnson, the president of the Convention, deprecating hasty action and advising the body to await the decision of the Home Mission Society, at its coming meeting in April, 1845. In their report they say: "The disunion of so large a body of Christians as the Baptists now form in the United States, on the subject which threatens such a disunion, cannot fail to exert a powerful influence on the condition of these States, in relation to the perpetuation of *their* union." Wisely prophetic words, so sadly true to us, who stand by the still unclosed chasm of national disruption and amid the gleam of its unsheathed weapons of war; behold our prisons filled with citizens, detained there by military arrest.

The Convention, solicitous to maintain its friendly relations with Northern Baptists, observed its usual courtesies to the officials of the general organizations. At its meeting, December, 1845, the Rev. J. M. Teck, corresponding secretary of the American Baptist

Publication Society, was present and cordially invited "to participate in counsel." At the same time, the Rev. Dr. Judson, a missionary of the Triennial Convention, was solicited, by special resolution, to extend his visit to this State, with the expression of "an earnest desire to behold his face, to welcome him to our churches, our homes and our hearts."

In the crisis which had thus been precipitated upon the Southern Baptists, by the departure of their Northern brethren from the original covenant, they were calm, deliberate and conciliatory. Demanding no concessions and asking only for the maintenance of the original principles and spirit of the Constitution of the general Convention, they approached their aggressions, with the language of respectful and affectionate protestation, hoping that, in spite of sectional and political variances, the Convention, in which Furman of Charleston, and Baldwin of Boston, with their contemporaries North and South, had met as equals and brothers, would be preserved and cherished, as the common heritage and home of the Baptists of the United States.

The hope was vain. All efforts at conciliation failed. The Foreign Mission Board of the Triennial Convention succumbing to the rampant spirit of abolitionism, followed the example set by the Home Mission Society, and declared slaveholders ineligible to office and employment, thus "camping outside the Constitution." The Baptists of the South, thus disfranchised and repelled, had no choice but to withdraw from the Convention. It was proposed that a Southern Convention should be formed; and delegates were invited to meet in Augusta, Geo., May 8, 1845.

The President of this Convention, Rev. Dr. Johnson, called an extra meeting, at Edgefield C. H., on the assembling of which, May 3, he delivered an address touching the existing difficulties. The address was referred to a Commtttee, who, on the fifth day of May (1845) reported the following ordinance of secession, which was unanimously adopted:

Resolved, That the recent action of the acting Board of Foreign Missions in Boston, and other events of like character, occurring among our Northern brethren, demand of the churches in the South and South West, a separate and distinct organization.

Resolved, That delegates be appointed to attend the meeting of the Convention, to be held in Augusta, Geo., on the 8th inst.

That Convention was accordingly formed, and Dr. Johnson, the President of this body, was chosen its presiding officer. We trust we indulge no reprehensible pride when we express our satisfaction at the fact that our State furnished the first President to each of our general assemblies.

Thus, the old confederacy was dissolved, and a new one formed, the churches of the North and of the South revolving around different centres, without collision or interference, divided, and distinct,

each in its own system, but parts and members of a still greater and wider system, and, by the gravitation of the spiritual universe, revolving around a common centre—the Sun of Righteousness.

From the position taken in 1845, this Convention has never receded. It has no confession to make; no repentance to offer. It rests its justification on grounds of reason and Scripture. Surrounded by the wrecks and ruins wrought by that infidel philanthropy, and rationalistic theology, which, in their commingled elements, have burst upon the age, the moral and political cyclone of the current century, it makes its humble yet confident appeal to Him, who healed the Centurion's slave, who, through his inspired Apostles, bestowed His favor on believing masters, and enjoined upon servants, humility, obedience and subjection. This Convention may not have done its whole duty to the slave; but, in its recognition of him as a bondsman, it holds itself to have been in accord with the teachings of the New Testament, and, therefore, guiltless in the sight of God and the equitable judgment of man.

Our Northern brethren formed a different estimate of their duties and interests; and, for the first time, in the annals of our race, Baptists took the side of the oppressor against the oppressed. It is painful to reflect, that, whilst, in the struggle between the Colonies and the crown of Great Britain, the English Baptists avowed their sympathy with our revolutionary fathers, the Baptists of the Northern States, in the late civil contest, incited, encouraged and aided the Supreme Federal Goverment in its hostility to the South, and sanctioned a war of aggression, arson, pillage and subjugation, which, in its final result, the subjection of the enlightened Caucasian to the ignorant and semi-barbarous negro, is without a precedent in the history of mankind.

It is the lot of man, even the best of men, to err. Our Northern brethren were but the victims of a moral malaria, which poisoned the Christian world, and jaundiced the vision of even wise and good men. Let the dead past bury its dead. The rapid expansion of our denomination in this country, the increasing density of its population, and the necessity thence arising for the erection of new centres of action, forbid the thought of the revival of the old Convention, but not of a return to charity and unity. The present may not be a propitious period for the assembling of a Congress of American Baptists; but may we not indulge the hope that our posterity, on both sides of the line, reclaimed from their unnatural alienation, will rebuild the ancient fane, with more majestic proportions, and worship, under its ample dome, after the manner of our fathers. Looking down the tract of the future, and descrying that new Temple of Concord, we would inscribe over its portal: *Esto perpetua.* Let it stand forever.

The length to which this discourse has already attained, forbids

much further trespass upon your patience. I must hasten to its close.

On a retrospect of the history of the Convention, it must be acknowledged that it has accomplished, to a great extent, its avowed purpose and aim. Visiting in its successive sessions, every portion of the State, it has evinced its care and affection for all, binding the Baptists of this commonwealth into a closely compacted and united brotherhood. It has trained young men for the work of the ministry, and sent them out to make the wilderness and solitary places glad. It has fostered every good enterprise, whether looking to the spiritual culture of the churches, the mental, moral and religious training of the young, or the spread of the Gospel in heathen lands. The educator of the denomination, it has so borne itself as to secure a permanent lodgment in the hearts of the fraternity throughout the State; and we have just reason to anticipate that its future history will exceed the services, the honors and the blessings of the past.

Our predecessors, in this body, were humble, laborious, patient, God-fearing men, who owed their success to their adherence to the motto which they placed upon the seal of the Convention: "By my Spirit, saith the Lord." From the elevated position, to which we have attained by their efforts, we survey, with no ordinary emotions, the wide field which they reclaimed from the wilderness, and beautified with plants of righteousness. In their day, and to the full measure of their ability, whether entrusted with ten talents or with one—they were faithful stewards, and when called to account, returned to their Lord His own with usury. They labored; and we have entered into their labors, reaping the fields which they sowed and tilled.

They now rest from their labors; and, as it was the custom of the early Christians to visit the graves of the martyrs and the cemeteries of the sleepers in Jesus, to honor them with votive offerings and renew at those hallowed places, their own devotion to the principles for which their departed brethren labored and suffered; so, with similar sentiments, we repair to the sepulchres of our fathers. In memory and imagination, we retrace our Appian Way, marked by the successive mile-stones of fifty years, and lined, on both sides, with the monuments of the sainted dead—if we may call them dead, who have entered into life eternal.

At the further end of that avenue of the immortals we behold the stately mausoleum of the presidents of the Convention, inscribed with the names borne on earth, by Richard Furman, the almost inspired sage, whose words were oracles—whose presence was power; William Bullein Johnson, the embodiment of zeal for God, tempered with polished urbanity towards man; Basil Manly, the beloved disciple, who leaned on the bosom of Jesus, and, with a heart warmed by the sacred conjunction, came forth to tell, with pathetic eloquence, the story of His love; John Belton O'Neall,

the pure and enlightened jurist, abundant in labors, and consecrating his varied endowments to the highest uses of time and of eternity. On the opposite side, those simple head-stones designate the early graves of Brooks, Hall, Cohen, Hopkins, Seymour and Lunn, who came forth as a flower and were cut down. Yonder row of obelisks bears the names of Joseph B. Cook, the veteran, who fell with his harness on; Cartledge, the soldier of the Revolution and the soldier of the Cross; Compere, the preacher of the Redman; Estes, Bythewood, Ray, Lawton, Peeples, Gibson, Hill, Good, Nichols, Shuck and other kindred spirits. On this spot the seraphic Mallary slumbers, and near him those meek ministers of Jesus, Daniel Sheppard and Thomas Mason; whilst that broken lyre guards the tuneless repose of Dossey and Hartwell, the psalmists of our Israel, mighty in deed as well as in song. This sepulchre covers the remains of Chiles and DuPre; and the names on yonder sculptured pyramid reminds us of the loss which sacred learning deplored, in the too early demise of Mims and Edwards. These broken shafts revive the memory of Hodges, with that calm, pale face, and those eyes that seemed to look beyond this world; Josiah B. Furman, who left the ledger to open the book of God before the people; Zedekiah Watkins, a Nathaniel in his guileless spirit; Bealer, fallen in the full vigor of Christian manhood; Timmons, the Gaius of our brotherhood, the host of the whole Church; Huckins, the commissary of our sick and famishing soldiers; Brantly, grand in person, intellect and speech. On that secluded spot rises the cenotaph of one of large mind and heart, a Moses in his wisdom and meekness, whom God buried, and, not until the sea gives up its dead, shall we behold again the majestic form of Thomas Curtis. We must not leave this place of tombs without at least a passing glance at the enclosure which holds in trust the memory of our pious deacons; Timothy Dargan, the patriarch of a household of faith; Thomas Gillison and Benjamin Frazier, the patrons of learning; Mendenhall, the courteous Christian gentleman; McIver, Miller, Lide, Abraham Jones, Blanding, Griffin, Mays, Addison, Fuller, Nance, Harrington, O'Bannon, Mobley, Tupper, Henery and so many others, who used the office of a deacon well. Last of all, let us cast a tributary garland, the whitest and the purest, upon the graves of those loving, self-denying, saintly women, who shared the privations of their husbands and brightened the humble abodes of Baptist ministers. Withdrawing from this necropolis of our departed brethren to survey the heritage they have left us, we seem to hear their sad but lofty dirge: THEIR BODIES ARE BURIED IN PEACE, BUT THEIR NAME LIVETH FOREVERMORE.

Brethren of the Convention, we are the heirs of that inheritance and the recipients of its obligations. Compassed about by that cloud of witnesses, we enter upon the second division of a century, charged with the support and diffusion of the principles upon which this

body was formed. The issues of the age are before us. The struggle between spiritualism and ritualism, the religion of faith and the religion of form, agitates the christendom of the day. Our position, in this contest, was taken at the beginning. Let us resolutely maintain it, holding, as heretofore, that Christian piety is a divine life in the soul of man, and its suitable expression consists not in meats and drinks and divers washings, not in priestly rites or pompous ceremonies, but in sincere obedience to the word of the Lord.

Our lot is cast in an age of political and social disquiet. A radical, revolutionary, destructive spirit pervades the masses of mankind, threatening the upheaval of society and the overthrow of existing institutions. The world has long resounded with the clamor of lunatic reformers,

> That bawl for freedom in their senseless mood,
> And still revolt when truth would set them free,
> License they mean, when they cry liberty;
> For who loves that, must first be wise and good,
> But from that mark how far they rove we see,
> For all this waste of wealth and loss of blood.

When the storm of passion has subsided, it will be apparent to sober thinkers, that the real struggle, among all but the lawless, the selfish and the vile, is between institutional self-government and centralized absolutism; and happy will it be for mankind, if, in a sphere so remote from the agitations of the political world as are our primary and our general organization, they shall learn the principles and inhale the spirit of just government. To predict that these principles will ultimately triumph, is simply to avow the conviction that they come from above.

It is not for us to indulge the illusions of fancy; but we may cherish the rational hope that, whatever may betide the commonwealths of this world, the churches of Christ, formed after the model of the New Testament, extending their outposts from nation to nation, and establishing communities of baptized believers in every land, will unite these spiritual republics into a vast confederacy; its domain, the whole earth; Jesus of Nazareth, its sole Supreme Sovereign; and His will, its only law. Then will the world's jubilee dawn; and angels and men will hail, with rapture, the realization of a conception more sublime than that which rose before the poetic vision of Tennyson, "the parliament of man, the federation of the world;" the kingdoms of this world become the kingdom of our Lord and of his Christ, the commonwealth of the true Israel; the banner of peace and good will to men streaming from its capitol, irradiated by the glory of God, and displaying to the eyes of our ransomed race the words of its inspired motto: "NOT BY MIGHT NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD."

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